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# Aphorisms and Precepts

FROM THE  
EXTEMPORANEOUS LECTURES  
OF

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## INTRODUCTION.

*Foolish people ask you, when you have spoken what they do not wish to hear, 'How do you know it is truth and not an error of your own?' We know truth when we see it, from opinion, as we know when we are awake that we are awake.*

RALPH WALDO EMERSON.

*It is no proof of man's understanding to be able to confirm what he pleases; but to be able to discern that what is true is true, and what is false is false, this is the mark and character of intelligence.*

EMANUEL SWEDENBORG.





*DEDICATION.*

To the Alumni of the Philadelphia Post-Graduate School of  
Homœopathics; to whom these words have been an inspiration, and  
an incentive to high attainment, this book is

Faithfully inscribed by

THE COMPILER.





Truth, everywhere, is a sword, that wounds dreadfully; and blood flows freely.

The more idols a man has the less able is he to receive truth. He is sick.

You cannot divorce Medicine and Theology. Man exists all the way down, from his innermost, Spiritual, to his outermost, Natural.

A truth, on any plane, presented to different men, is accepted or rejected by each according to the good or evil of his understanding.

The external man is but an outward expression of the internal; so the results of disease (symptoms) are but the outward expressions of the internal sickness.

Everything is harmoniously working in the well man. Consider the man, heal the sick.

Hahnemann's was an unusual life. He was as circumspect as a woman, and that is saying a great deal. He had a duty to perform, and could do it. Clean, honorable, noble; a man of integrity to himself and his family.

The person who loves crime lives in it. It becomes a part of his nature, and shows itself in the external man. The man who loves truth and humanity, lives in that idea, and it becomes a part of his nature, and you can see it in the external man.

An immense amount of hardness of heart and lack of charity is engendered by trying to accumulate a large number of "Grand Operations" without asking, "Is this for the good of the patient?"

If you lose the attitude of mind which seeks the good of the patient you will lose your Homoeopathy.

If Homoeopathy does not cure sick people you are to despise it.

Those who say they have tested Homœopathy and it is a failure have only exposed their own ignorance.

So long as man relies upon the senses to settle what is scientific and what is not, and does not use his understanding, so long will he be in confusion, and Sciences will oppose each other.

The Old School must know Pathology before they can treat disease, and they must have a *post mortem* before they can know pathology.

So long as man is capable of believing that Diabetes is disease, and that Bright's Disease is a disease, so long will man be insane in Medicine. His mind is only directed toward the results of disease.

It is not Homoeopathic to say "Can you cure a cancer?" or "Can you cure Epilepsy?"

Technicalities are condemned in Homoeopathy. Only frame in your mind that you have seen a species of Scarlet Fever, a species of Measles, or a species of Tuberculosis, or Diabetes, and speak of them as such; that the speech may be a true outward representation of the internal thought.



A physician's attitude in performing his duty to the sick, is different from that of any other person. He has a different sphere from that of the ordinary man. This is a thousand times amplified in Homoeopathy. One who has entertained that peculiar circumspection of the heart, always looking to the good of his patient, never thinking of the criticism of man, acquires an ability to say what is right to do. He establishes a garment of righteousness.

There is a state of insanity in the Sciences of the present day. They put all laws aside, in order to accept, for instance, the Molecular theory, because they want something that in its aggregate will be large enough to be felt with the fingers.

If there were no Idiosyncrasy there would be no Homoeopathy. Every individual is susceptible to certain things; is susceptible to sickness, and equally susceptible to cure.

Cure rests in the degree of susceptibility.

Remedies operate by contagion. He caught the disease, and catches the cure.

Dynamic wrongs are corrected from the inside.

Principle teaches you to avoid suppression. A Homœopath cannot temporize. Those sufferings are necessary sometimes to show forth that patient's sickness so that a remedy may be found.

The affections in a very large degree make the man.

You must see and feel the internal nature of your patient as the artist sees the picture he is painting in oil. He feels it. Study to feel the economy, the life, the soul.

You cannot depend on lucky shots and guess work, everything depends on long study of each individual case.

This opens a field of tedious labor, and many failures, but if once in awhile you succeed in curing one of these lost ones it pays.

Memorizers have not perception; they can only remember what they see, and they do not see much.

Memory is not knowledge until it is comprehended and used; then grows the ability to see.

Understand the remedy first, the keynotes last.

Every ignorant man thinks that what he knows is the end of knowledge.

The physician who violates his conscience, violates his ability.

What appears to be intuition comes from using that which is in the understanding.

It is the imperfect machine that causes death. The Vital Force is of the Soul, and cannot be destroyed or weakened. It can be disordered, but it is all there.

Man cannot be made sick or be cured except by some substance as etherial in quality as the Vital Force.



It is unthinkable to speak of Motion or Force without a simple, primitive substance. Force, or action of a nothing is unthinkable.

It is a serious matter to allow the mind to drift into thinking of anything but quality when speaking of force.

There is nothing in the world which does not exist by something prior to itself. With the grossest materialistic ideas man can demonstrate this.

There is at the present time, a continual discussion of Force as having prior to it Energy, with nothing behind it. This is confusion.

There is an Innermost to everything that is, or else the Outermost could not be.

The Simple Substance is the substance of substances, and all things are from it. It is really first, in which rests all power.

Weight cannot be predicated of the Simple Substance, neither time, nor space.

No power known to man exists in the concrete substance, but all power exists in the Primitive Substance.

The Primitive Substance, or Radiant form of matter, as certain scientists term it, is just as much matter as matter in its aggregate form.

The real and general holding together of the things in this world is by Simple Substance.

Every individual with whom you converse, has his own ideas and theories. When he questions you about Homœopathy, you hesitate because he has not the beginnings.

When he questions you about Homœopathic facts, if you tell him what your opinion about it is he will listen to you; but when you say it *is* so and so, he looks at you in wonder and doubt.

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Your enemy on the ground of common sense can say so much more than you can that many individuals can be reasoned away from you.

Anything which looks away from exactitude is unscientific. The physician must be classified; everything must be methodical. Science ceases to be scientific when disorderly application of law is used.

Eternal Principles, themselves, are authority. The Law of Similars is a Divine law. So soon as you have accepted the Law of Similars, so soon have you accepted Providence, which is law.

If you do not use your Homoeopathy you will lose it. This is a responsibility so great that where one has gone into the Truth and does not make use of his knowledge, he will become like Egypt of old.

The sick are entitled to exact knowledge, not to guess work.

Leave names out when prescribing. They are only for the foolish and for the boards of health.

The disease is not to be named but to be seen; not to be classified but to be viewed, that the very nature of it may be discovered.

Throw aside all theories, and matters of belief and opinion, and dwell in simple fact.

The human mind should not be burdened with technicalities. They destroy description, and close the understanding.

You must be able to recognize every ambassador of the internal man.

A profane man can have no more idea of the sentiments of a gentle, highly religious woman, than can a lobster.

The physician must see, and feel, as the artist does his picture. He must perceive, by his knowledge of the human heart, that



good woman's state whose religious melancholy he could not otherwise understand.

Every scientific man to-day is trying to find something he can claim as his own. Such a man cannot understand Homoeopathy. He worships himself. Has dwelt on the externals so long that it is impossible for him to think rationally.

Whenever a man settles all things by his eyes, and fingers, pseudo-science and theories, he reasons from lasts to firsts; in other words, from himself, and is insane.

Man's unbelief and opinion do not affect truth. The experience which the Homoeopath has, is experience under law and confirms the law.

What matters it what people think of a just man? His reputation will take care of itself.

A man, whose services are worth having, can starve in the gutter, in order that he may do good, for the love of his neigh-

bor; and he will acquire this power, this perception. Such a physician may realize what it is to have a duty to perform.

Materia Medica never inspires perception. The physician must have the love of his use, and he becomes wise in proportion as he loves his use, and in proportion as he lives uprightly with his patients; that is, desires to heal them; beautify their souls. Can the physician, who does not love his neighbor as himself, get into this position?

You can never look from the toxic, to see what is in harmony with the dynamic, but may look from the dynamic to see what is in harmony with the toxic.

Toxicology shows you the ability, or the extent of the effects of a drug.

All human beings have like possibilities of degredation; so we cannot look down on any member of the human race. We sometimes find in the lowest, characteristics that are the noblest.

You cannot meditate too much on even the extreme of the human race. It becomes your solemn duty to heal the good, bad, and indifferent.

Does any one know what Chemical Affinity is, except that certain substances seem to take a liking to each other?

If it were not for the Simple Substance, such states as antipathy, sympathy, or affinity, could not be. It is the sphere of Homoeopathy to deal with these things; to glean what is the real *Esse* and existence.

There are two worlds; the world of thought, or immaterial substance, and the world of matter or material substance.

What reason has man to say that Energy or Force is first? Energy is not energy *per se*, but a powerful substance. The very *Esse* of God is a scientific study.

Bodies are not drawn together by means of their bodies, but by means of their Primitive Substance.

The Simple Substance is the means of identification in nature. The mineral, the oak, the wheat, are all identified by their Primitive Substance, and exist, only, because of their Primitive Substance, which makes them what they are.

Name everything that is, or moves; it is sustained from, and by power of this Primitive Substance. We do not argue that it is first power, but this is first substance.

Susceptibility is only a name for a state that underlies all possible sickness and all possible cure.

Now when a person becomes sick, he becomes susceptible to a certain remedy, which will affect him in its highest potency; while upon a healthy person it will have no effect.

When the dose is too large to cure, man receives it as a sickness.

Susceptibility exists in the Vital Force, and not in the tissues.



Measles and Smallpox are not on the outside. Man is protected on the outside, and is attacked from the inside when there is susceptibility.

There are degrees in susceptibility. The Old School calls a certain kind of susceptibility "Idiosyncrasy," though they have failed to find out what this is.

Think how susceptible a man is to sickness, when the Rhus vine will poison him when he is on the windward side, half a mile away.

An individual will be susceptible to nothing else; gross, coarse, vigorous in constitution; yet there is one thing he is susceptible to, and that is what he needs.

The signs are visible, but the *Esse* is invisible.

The tendency of the human mind to run after things visible, that can be felt with the fingers, leads one to adopt foolish theories like the Bacteria doctrine and the Molecular theory.

A physician above all men if not innocent should be anything else but a doctor. A bad man has only coarse, vicious ideas of the human heart.

When a man thinks from the microscope, and his neighbor's opinion, he thinks falsely, Nothing good can come from this. Evil must take place, and changes, which are the ultimates of his internal thought, will take place in the body.

The time may come when Homoeopathy of the purer kind will be popular, but it is a very long time ahead.

Some have been confused by primary and secondary effects of medicine. You need not worry over this. You only need to know that certain symptoms follow each other. Primary and secondary action reverse themselves in different individuals.

The sharper the edge of the tool you fool with the more harm you can do; so it is with high potencies in unskilled hands.

A remedy is not known simply because it has been used upon

the sick. That is a confirmation only, and gives more ripened knowledge.

The rational mind can go far beyond the molecule.

The Homoeopathic physician who thinks in quantities alone has such a crude mind that he cannot realize true Homoeopathy.

The old Philosophers were engaged in constant controversy, here converging, there diverging. If they had only known something of this Soul Stuff, of the Simple Substance as does the Homoeopath, they would have had confirmation.

In chemistry one color obliterates another. This is an illustration of the outermost changes. The causes of such change lie in the primitive substance and not in the external form; so it is with the causes of cure.

We Homoeopaths have a consciousness of what life is, what the life force is, what the nature of disease is, we can apply to

all theories of the world our measure and test them. We can realize the philosophies.

There is nothing in the outer world but what is representative.

The song that is within the heart is a million times more intense, more beautiful, than can be produced by the larynx. Everything that is, or appears as real before the eyes, or to the ear in sound, are only representations of the real world; because everything of this character is perishable.

All Art has its Internal and its External. If music is in the soul it will give the outward reflected image of the delight which is song.

The world to-day accepts things perfectly incongruous and calls them science. Modern science accepts nothing which cannot be heard, felt, or seen.

Take a body of scientific men: after a lengthy discussion the conclusion is, that "we have concluded so and so," by the ma-



jority, after a general average is taken, and the conclusion is Science.

The microscopist has failed to show that there is no Vital Force, no Simple Substance, no Dynamis in drugs seen, and how can we expect him to foretell when the visible substance cannot be seen?

The different Philosophies do not agree about the Simple Substance, upon which they all touch in theory. They have no confirmation which could be had in the Homœopathic potencies, and in their action upon the sick.

The personal stamp is upon every disease and upon every proving, and the individual must be permitted to stamp himself upon the disease as well as upon the proving.

There are no two things alike in the universe. This is so of diseases and of sick people, of thousands of crystals of the same salt. No two stars are alike. When this thought presents itself

to the mind of the physician, he can see that no remedy can be substituted for another.

A disease may be suppressed by a medicine as well as by a stronger dissimilar disease.

In Epilepsy, so long as Bromides suppress, nature is paying more attention to the disease of Bromides than to the disease of Epilepsy.

Epilepsy is not a disease; you cannot prescribe for Epilepsy. The symptoms which represent the nature of the sickness are not in the fit, but those which the patient has had in infancy up to the time of the fit.

The Homoeopathic remedy only becomes Homoeopathic when it has established its curative relation; the relation between two dynamic influences.

Homoeopathicity is the relation between the symptoms of the patient and the remedy which will cure.

Homoeopathy is an applied science not a theory.

It is an injustice to Science to practice without exact knowledge and reasons for what you do. The whole world is but a swirl of this round-about inheritance of belief instead of knowledge.

If we would accept opinion we should have to go back to Allopathy, because we find there only a record of man's experiments; a mass of heterogeneous opinions.

Experience teaches the Allopath to give Muriatic acid in Germany for Typhoid Fever, Nitric acid in England, cold bathing in Paris for the same. This is the doctrine of the Old School by "experience."

It is an injustice to one's self to remain in bigotry, indolence and hatred.

When you have discovered that this Life Force resides in a

simple substance you see at once that death is not an entity. The body has no life of its own and therefore it cannot die.

Therefore there is no death, but we do observe and perceive that there is a separation of things, of one that is alive from another that never was alive; a disjunction of that which lives from that which never lived.

That changes in the body correspond to wrong thinking is true. The fault of the world to-day, is reasoning from externals. Man elected in the early part of his history to think from lasts to firsts, and thereby lost his ability to know.

One sick man is to be treated, not the disease.

Man must be studied as he is, as he was, everything of man and of the human race in general, in order to understand disease.

In proportion as man thinks against anything, his country, his God, his neighbor, he wills in favor of himself. Therefore this forms man into the nature of his affections.



Thus man wills against everything but himself. In proportion as he does this he becomes a form of hatred, or a form of self love; he is that. Allow this to proceed and ultimates must result.

Thus man is what he wills. As his love is, so is his life. When man thinks about the neighbor, he wills one of two things—he wills good to his neighbor or the opposite.

Psora is the evolution of man's will, the ultimate of his sin.

This outgrowth, which has come upon man from living a life of evil willing, is Psora.

Now in proportion as a man falsifies truth or mixes or perverts truth; in proportion as he mixes willing well with willing evil, so does he adulterate his interiors.

When Psora had become a complete ultimatum of causes, it became contagious.

Everything that is a thing, has its aura or atmosphere. So as a race or class, the entire human race has its atmosphere or aura.

This aura becomes intensified with the growth of evil in the interior man.

Thinking, willing, and doing, are the three things in life from which finally proceed the chronic miasms.

The whole Miasm in a chronic disease, does not come out in an individual, but in the human race.

The human race exists as a changed *Esse*.

The Homoeopathic principles, when known, are plain, simple and easily comprehended. They are in harmony with all things known to be true.

It is not a matter of theory, or belief, or opinion; we must have something more substantial. Homoeopathy must rest upon facts.

When a microscopist can examine a grain of wheat, and tell you whether it will grow if planted in favorable soil, he may be of use to Homoeopathy. When he can examine a smallpox crust and tell you whether it is still contagious, or whether its power has been destroyed by heat, then he may be of use. When he can examine the Aconite root and tell you how it will affect man, you can do away with provings, but you see that we have to enter by a different door.

You cannot afford to be liberal with principle.

When you get failures you may be sure that they are within yourself. If you think the failure is in Homoeopathy you will begin your corrections on the wrong side of the ledger.

All quick prescribing depends upon the ability to grasp comparatively the symptoms.

If you do not know sickness you are apt to think all things strang and unique.

Sharp prescribing is attended with immediate results. If you do sharp work you will see frequent aggravations of the remedy. When you do poor work you never see them.

True pathology is entirely unknown to the medical profession outside of Homoeopathy. It is morbid anatomy alone.

If you love Homoeopathy it will love you; such is the natural charity.

One who is vicious in his real life, may preserve a placid exterior for a time, but will be shunned by good people ere long.

We owe no obedience to man, not even to our parents, after we are old enough to think for ourselves. We owe obedience only to Truth.

When old symptoms return, there is hope. That is the road to cure and there is none other.



The physician spoils his case when he prescribes for the local symptoms and neglects the patient.

It is an entirely different business to comfort from what it is to cure.

What is man? Is he a body? If so we are justified in thinking of his parts, his liver, and lungs, and skin, and extremities, and his body as a whole. But we are to consider man as from the life to the body.

Man is made up of what he is. The very *is*, or being, or *Esse* of man is his will. The difference between two human beings would scarcely be more than the will.

The will is expressed in the face; hence the difference of countenance of people. Has the murderer and evil-doer a placid face?

What a man wills to do is his life and character.

Proceeding from the will is man's understanding. If the will is good to obey the commandments, he selects his very education in accordance with it.

Memory is the gateway to man. The outermost envelope of this *Esse* is formed to be a receptacle for the will, the understanding, and the memory.

The upright man whose desires are good, wants the truth. His perception are intensified

A prejudiced mind, decides without wisdom in the way he wants to have it.

Every man has his affections, his pet theory to subdue.

These things enter into the symptomatology. Hence know the human heart.

Man, to-day, is destroyed as to his interiors, so that truth

looks as black as smoke, and false philosophy as bright as the sun.

The outer world is the world of results. The inner world is not discoverable by the five senses, but by the understanding.

When we conceive that innumerable causes may give rise to the same pathological conditions, we see that the pathological condition in itself, cannot furnish us with the slightest idea of the remedy.

Under Homoeopathy pathology is delayed and symptoms are allowed.

When you look at morbid anatomy from the symptomatology you are looking at it from the interior. Morbid anatomy must not be studied as a basis for prescription making.

Irregular action expressed in signs and symptoms is the disease. The disturbance in the Vital Substance has no other

means by which it can make itself known to the intelligent physician. This is in accordance with law. This leaves morbid anatomy out of the question.

You need not expect great things when you have only pathological symptoms.

When pathological changes have gone on extensively the symptoms withdraw, seemingly discouraged that there is no physician. So soon as a patient falls into the hands of a real physician the symptoms become orderly.

Unit of action in health, unit of action in sickness, unit of action in cure, all are one.

The Old School materia medica is known only to the Homoeopath. To the Allopath it is really unknown.

It would seem as if the Old School would have asked long ago "What are the effects of drugs upon healthy people?" Their experiments on animals do not answer this.



"This remedy has proved useful in such and such conditions," they say. Homoeopaths know that such medicine has produced such and such effects on provers.

Man is susceptible to all things capable of producing similar symptoms to those which he already has.

Man is more susceptible to drugs than to a disease, because their action may be forced upon the economy. In disease the highest degree of susceptibility must be present.

One who is not acute in observation, goes through life, seeing only indifferent similarity. Most men only know the toxic power of a drug.

The record of symptoms derived from cases of poisoning, is the poorest kind of evidence for the Homoeopathic *materia medica*. They are useful only as collateral evidence.

Individualization is blocked by this inability to distinguish between the finer features of sickness, and of medicines.

With the true physician, discrimination is not with the eye alone; the consciousness of discrimination seems to occupy his entire economy.

No two remedies are absolutely equal in their similitude.

The whole aim of Homoeopathy is to cure.

He who sees not in Bright's Disease the deep miasm back of it, sees not the whole disease, but only the finishing of a long course of symptoms which have been developing for years.

The law of sickness, is the law of sickness, whether produced by drug or disease. It is the law of influx.

It is inconsistent and irrational to think there are several diseases in the body at the same time.

Take the simplest form of substance known to have life. If we subject it to physical and chemical forces it is killed; it no longer moves, feeds, propagates, or can be killed. There is

then, something that can be withdrawn by physical force. Can we not perceive that 'tis a something added to these forces that makes it alive? It is not merely a motion of this substance, for move as you will, it is dead. Something is withdrawn, which can only come within the perception of the understanding.

These simple substances are the primitive powers of the earth. Gravitation must be something or we could not predicate anything of it.

Only quality can be predicated of the Simple Substance.

What things can we predicate of the Simple Substance? It cannot be found by Chemistry, nor seen with the eye, nor felt with the fingers. It must have a medium of operation, in order that it may become manifest to the sensorium.

For example, Electricity and the machine; Electricity is a simple substance, and needs the machine to make it manifest. Until Electricity was discovered through a medium, it was unknown.

Cohesion is a primitive substance, and will obey all the laws that govern primitive substance; so also is the Vital Force.

Light also is a simple substance, and will obey all the laws laid down for Vital Force.

This Primitive Substance abides in everything that grows, or has individuality or identity. It is the Vicegerent of the Soul.

If the Primitive Substance is normal, that which it creates is normal. Disease, which flows into the body, comes from within by influx through this Primitive Substance.

All motion, harmony and order, are due to Simple Substance. It not only operates all things, but is the cause of operation of all substances that are material. The very sounds of the forest have harmony and co-operation.

All matter is capable of reduction to its "radiate" or primitive form.



Contagion does not come by quantity but by quality.

The quality of contagion is similar in its nature to the cure.

The symptoms, themselves, point to the thing which the individual is sensitive to, and every one is susceptible in just this way to the remedy that will cure. That which he most wants, is that which Nature has provided him with the means of reaching out after by the symptoms.

A patient may be poisoned by a crude drug, when the substance potentized would have cured him. The individual comes in contact with too much of something he is sensitive to, and gets sick.

If man were in perfect health he would not be susceptible.

The same susceptibility is necessary to prove a drug, as to take a disease. That is the Homoeopathic relation. Hence we see what contagion is.

We now see that we have something substantial; that something is disturbed by something as invisible and substantial, as itself. These two, coming together, disturb each other under fixed laws relating to Primitive Substance.

That which we call disease, is but a change in the Vital Force expressed by the totality of the symptoms.

Never amuse the patient with things that will injure him.

All prescriptions that change the image of a case cause suppression.

It is just as dangerous to suppress symptoms by drugs, as it is to remove them with the knife.

It is better to do nothing at all than to do something useless it is better to watch and wait than to do wrong.

The idea that you must relieve a patient of his chills at all hazards, that you must give him Quinine, and Arsenic afterwards,

if that does not work, is all wrong. You will be tempted to do these things, unless you have grown up within yourself a new conscience, and realize that it is criminal.

Diseases, themselves, cannot be suppressed, but symptoms can. The totality of the symptoms must disappear in an orderly manner in order to constitute a cure.

All physicians recognize that suppressing an acute rash is dangerous, but all are not far-sighted enough to see that such is the case with chronic eruptions, excepting that the resulting symptoms come more slowly.

The value of the service is nothing; your use is first, and so long as you have this in mind, you will grow.

Man must continue in his uses in order to continue to understand.

The physician who ceases to study a case before he sees what

the patient needs, is neglecting that case. He falls into a habit and it becomes second nature to prescribe without reflection.

You see Homoeopathy in a superficial way only when you see the similarity of the symptoms to the remedy, the mere outward manifestation. You must see that the interiors are related to each other.

When the materia medica is fully learned you see at a glance the image of the remedy. It looms up before you. You know it as a physician of experience knows measles or scarlet fever.

Only a few drugs will be similar enough to cure, and there will be only *one* simillimum.

We cannot educate a patient until after he is cured. We have to let him think about it in his own way. But steal in and cure him. Do him good. This is the all important thing.

A memorizer applies the exact sentence of the proving to the



exact sentence of the patient and Homoeopathy never becomes alive in him.

Man must keep on plodding as long as he lives. He must be patient and toil on; candid, kind, and gentle as a lamb, ready and willing.

Perception comes with use.

There is plenty of room for lazy doctors the other side of the gulf of knowledge. They can render a night's sleep and open the bowels.

The quiet, silent manner of perception is to be cultivated.

The physician must be sober, candid and able to receive.

The more ignorant the physician the more he will do.

Most doctors have gone crazy over the "vicious microbe" as being the cause of disease, and think the little fellows are exceedingly dangerous.

As a matter of fact, the microbes are scavengers. I wonder if scientists reflect when they make statements about bacteria. Naturally they would say that the more bacteria the more danger, but this is not so. It is well known that shortly after death a prick from a scalpel is a serious matter. This is due to ptomaines of the corpse; but when the cadaver has become green and filled with bacteria it is comparatively harmless.

The microbe is not the cause of disease. We should not be carried away by these idle Allopathic dreams and vain imaginings but should correct the Vital Force.

Save the life of the patient first and don't worry about the bacteria. They are useful things.

The Bacterium is an innocent feller, and if he carries disease he carries the Simple Substance which causes disease, just as an elephant would.

It would seem that with only the occasional cures from Bromine, and Secale, and Hellebore, that the Old School might have

long since discovered the Law. But their books say "No Law." All their books say "No Principle, only Experience." Therefore their students are debarred from looking for law or expecting law.

It is easy enough to find something different, but one may look a long time to find a similar. It is more natural to suppose that the curative remedy would be found in the similar which is so rare and requires so much labor to find.

That man may enter and look from within upon all things in the physical world is important. He can then account for laws and perceive the operation of laws.

The record of symptoms on the healthy human family then, is the first thing to be known. We store up our *Materia Medica* in this way. On the other hand the Old School physician stores up his diagnosis of diseases. It is out of comparing these great storehouses with each other that we may ascertain whether there is such a thing as law.

It is a law that if man does not think from firsts to lasts, he becomes disposed to sickness by doing evil through thinking wrong. This state precedes susceptibility.

Susceptibility is prior to all contagion. If an individual is not susceptible to Smallpox he cannot take it, and will not receive it though he goes near the worst cases, or eats a smallpox crust.

A piano tuner has restored harmony to a piano; has added nothing and taken nothing from it, yet has restored it to harmony. A change that is unknowable to one who does not think vision to the internal eye.

If man had no chronic miasm he would not have acute disease. It is because he is susceptible to these outside influences.

All diseases exist in a Simple Substance, which can penetrate when resistance is lost. This lack of resistance constitutes susceptibility.



When an individual is made sick by the crude substance, and even by the lower forms of Simple Substance, as in Rhus poisoning, it shows that he needs that substance on some plane. The dose has been yet too large to cure.

Much belongs to man and the outer world which the microscope has not yet revealed.

The Outermost has all within it to the Infinite in degree.

This Primitive Substance abides in everything that forms, grows, feeds, or has individuality, or identity. It is that which ultimates an exterior form suitable to its own existence. That causes the Aconite plant to be Aconite, and nothing else to the end of the world.

Simple Substance is continuously endowed with intelligence from first to last, mineral, plant, and animal kingdom.

Radiate substances have degrees within degrees, in series too numerous for the finite mind to grasp.

Arsenic, for example, is capable of identification from its Outermost to its Innermost. In the external form the degrees are limited. When it has passed to simple substance, the Radiate form of matter, it has infinite degrees.

To express the degrees from the Outermost to the Innermost, we might say, a grain of Silica is the Outermost; the Innermost is the Creator.

It is from this Primitive Substance that man is created, his intellect made, his body formed. It is subject to all the laws of influx.

How describe a condition of affinity? When you see the attracting correspondence between spheres by which they are drawn together, you wonder. What a world it is in which we don't live or only partly live!

Every body has its atmosphere, just as the earth has its atmosphere. It is not the Smallpox crust that is so dangerous, it is the Aura which emanates from it.

Aura is a means by which warning is given between spheres; between plants and objects, between animals and persons. Objects are related to each other and give out. We find affinity and repulsion by this aura.

The aura of crude substances increases in intensity and breadth by the elimination from the lower to the higher. This is the order of things in relation to auras; that is, Simple Substance.

If you have an idea of the nature of sickness, you will know about the action of remedies.

Everywhere this Simple Substance is a bond of order. The Vital Force, like Electricity, is a bond of order. It builds in accordance with its necessities because of that which was prior to it.

Disease comes from within through this Primitive Substance. It is subject to disturbance, and creates a form corresponding to its own sick self.

Antipathic medicine produces opposite effect, singles out the region. It is in this way, in a general sense, with similars, and would, if given in small doses, be Homoeopathic.

Bromides in minute potencies are capable of relieving congestion of the brain in a most wonderful manner, but in using them in doses large enough to force contraction of blood vessels, the Allopath shows that he is only in a shadow of the truth.

Mongrel cures are by this method, and their cures are not permanent. It is antipathy and suppresses all things that disappear.

The old Homoeopaths used to say that anything capable of stopping the Vital Force was a poison. This cannot be denied to-day, but we may say now, that anything capable of engrafting itself upon the economy so as to produce incurable injury, is a poison. The tincture or third potency of China, if Homoeopathically indicated, may establish another disease very quickly in a strong constitution.



The man who thinks it rests in the size of the dose does not know Homoeopathy. One who lives in his sensorium thinks that way, from without inward. He operates because he has seen some one do thus and so.

The physician will never grow stronger and wiser, so long as he thinks there can be a substitute for the remedy.

In regard to alternation, if the remedy is found which is similar to the condition, you do not need two remedies, and if neither are similar of course you do not.

When two remedies antidote each other, it cannot be said that one is more powerful than the other. It is like an alkali neutralizing an acid, the one added last seems more powerful, but this is only in appearance.

Power, then, is due to degrees in similitude. It is true that as it is more similar the remedy is more powerful and *vice versa*. Nature never cures except by similars. Year by year you will gain respect for this similar.

Every accidental cure that has occurred in this world is founded on this law.

The Homoeopathicity cannot be increased by increasing the dose. If it is right at all, you increase its Homoeopathicity by elevating its quality toward its interior nature so that it corresponds more perfectly to the Vital Force.

We do not take disease through our bodies but through the Vital Force.

When a man takes a remedy in too large a dose, *he* feels worse and his symptoms are worse; with a higher potency, *he* feels *better*, though his symptoms may be aggravated.

It is all important to see the remedy in its nature as a sick being.

Disease is a proving of the morbid substance. It is not true that there is one law for disease and another for drug effects, but the degree of susceptibility governs.

Whatever man is susceptible to, such is he, such is his quality.

One who thinks from the material, thinks disease is drawn in from without, but it is drawn out from within.

When a child takes Scarlet Fever it doesn't get the dose exactly adapted to it, so it has the disease.

The one who has had Smallpox is no different so far as his character would reveal, or the microscope, yet he has no susceptibility. It has been satisfied in that particular direction.

When we think of susceptibility we think of a state of the Vital Force in which it can be easily made sick by certain other simple substances.

Now, when a person susceptible to Rhus gets a whiff of air from a vine, he at once has the disease fastened upon him, and is not subject to further poisoning though he lie under the tree from which he was poisoned until he recovers.

It is the same with Scarlatina. If he were not fortified against the poison, at the instant he took it then it would continue to affect his system, and poison him more and more until it killed him.

If you think names you will think remedies, you cannot help it.

Any physician with pathological notions in his head, if he find no organic disease, is apt to think his patient is sick only in the imagination.

The prejudiced mind is not content to write down simple facts and symptoms but says "I will examine the organs and parts, and see if congested or inflamed, and then I shall know what to do."

All causes are external which flow from exterior to interior.

Organic changes constitute the same as external causes, be-



cause it is the external man. It is like the influence of the atmosphere, or like a splinter in the tissues.

The results of disease never form the image of the nature of the disease, the symptoms alone do this.

We must think what makes the patient sick; not what causes changes in his liver, his kidneys and his other organs.

When the ignorant reason about pathology, they should correct pathology by the patient, instead of trying to correct the patient from a pathological standpoint.

There is no cell or tissue so small that it does not keep its soul and life force in it.

Would you think of curing a tumor? If you would you misunderstand this grand philosophy. You may administer a medicine which cures that which is wrong with the patient, and as a result the tumor disappears.

The physician is not called upon to cure the results of disease, but the disease itself. All pathological changes must be regarded as the results of disease since all disease is dynamic.

Homoeopathy makes aggravations; it touches the very secret. It relates to the patient. All disease causes exist in this realm.

Note the difference between the aggravation of the disease, and that belonging to the remedy. Large doses really aggravate the disease, high potencies aggravate the symptoms of the disease.

Avoid unnecessary aggravation of symptoms.

The action of the remedy is mild. The medicine does not act violently, but the reaction of the economy in throwing off the disease may be violent. As soon as order is restored a tumultuous action may begin.

Crude drugs aggravate the disease, while high potencies ag-

gravate the symptoms of the disease, and do not engraft upon the economy a drug disease, provided the remedy is not repeated.

We have in the image of the disease an exact representation of the image of a remedy. Do all the things come by chance? Can man meditate and become an Atheist? A man who cannot believe in God cannot become a Homoeopath.

We cannot even see all the symptoms in disease. We can see the expression of the face but cannot know what that represents. There is nothing in the outer man that does not have its beginning in the inner man.

Don't change the slightest symptom, observe everything. Receive the message undisturbed and get it on paper, there is no other way for a physician to perform his function and do his duty.

How dare you meddle with that image? How dare you meddle with those symptoms? There is an intelligence at the other end of the wire.

The question of palliation will annoy you, especially in early years. You will be pressed upon all sides by women who wring hands, and by men who hear the cries of women. But what authority have you to hush the cries of the patient, if by palliating you do away with the ability to heal him.

When symptoms are removed by the reaction of the economy they are more likely to stay away than when removed by the action of drugs. Crude drugs given on theory only suppress symptoms.

If a remedy whose superficial symptoms agree with the superficial symptoms of a disease, but whose nature is different be given, it will cause a suppression if it acts at all.

An inappropriate prescription may be the stepping-stone to breaking down.

It is the same if the physician prescribes for this and that group of symptoms. Avoid this, for it is not healing the sick.



The more violence you see, and the more necessity for haste, and the more severe and the greater the suffering of the patient, the more harm you can do by a false and foolish prescription.

A man who prescribes from a keynote for everything mixes the case up, and has to wait a long time to see the sickness as it really is.

When you give a remedy be sure that the nature of the remedy and the nature of the disease (as well as the symptoms) agree.

Can you not see that it is not another disease simply because this or that organ is affected?

An inflamed liver is not the disease. The liver is not the cause of itself. It is under the control of the Vital Force, and it is what the Vital Force makes it.

We can never be good Homoeopaths if we think of tissue changes as diseases. They are but the results of disease. We must think from within outward.

A cure is not a cure unless it destroys the internal or dynamic cause of disease. A tumor, if removed, does not cure the patient, because its cause still continues to exist.

Irregular sensations are the evidence of disease. The Vital Force undisturbed gives natural sensations. Only a sick Simple Substance (Vital Force) can give abnormal sensations.

Power comes in the direction of similitude, not of intensity, and gains power only in proportion as it is similar.

It does not take any enormous quantity to cure people any more than to make them sick.

It is only by sustaining the sharpest kind of work that you will keep up your reputation, and be able to cure sick people.

How is it that bread and meat nourish the human body? We cannot say. How the **H**omoeopathic remedy cures the disease

will never be known, but the direction in which life flows into the body and the direction of cure can be known.

If the quality in the medicine is changed into quantity this is not a similar. It is antipathic and becomes dissimilar in its nature. The dose may be too large to cure, yet large enough to produce an effect.

When crude drugs are used for proving on those not susceptible to potentized doses, one or another organ is affected. These are fragmentary provings; are not true provings. They do not give you the image of the remedy. Do not touch the man himself, or if you get the whole image it must be from hundreds of such provers.

The Soul, which is the most interior of man, cannot be affected by drugs. This can only be affected by man's own will.

When the third potency cures there is something higher in it. No substance permeates the Vital Force when it is coarse enough to be seen.

You cannot demonstrate any vital problem by the microscope.

Drug effects when carried to pathological conditions are too much alike. It is the same with disease.

So far as there is morbid anatomy to account for symptoms, so far is it unimportant as a symptom, for if no other symptoms are present you can find no remedy.

The dynamic plane is more interior or above the nutritive plane; it presides over it and commands it. This is the plane of provers.

The lower potency corresponds to a series of outer degrees, less fine and less interior than the higher.

The word disease really means the signs or symptoms before organic disease has taken place.

If you go at it like a common tinker you may cure acute sickness, but, on your life do not tamper with these chronic diseases.



In the infant we see the father's history; in old age the history of youth. This enables us to look into the future to see whether a patient will recover, or die, or be palliated.

Sickness exists on varying planes. Acute diseases occupy an outer plane and do not take so great a hold upon the life. The chronic diseases reach what we may call the innermost potency of man.

The Acarus, then, is the ultimate of an internal condition, and indicates that the conditions are such in the economy as are suitable to ultimate an Acarus.

In acute miasms the whole disease is found in one individual, in chronic miasms this is not so.

How is it that the Allopaths can cauterize the chancre and sore throat and send the manifestations of the disease to the internal organs? There is a vital ulcer ten times greater than the external one. Just so sure as ulcers are removed from the

throat, will the Vital Force suffer, and the ultimates come in the form of organic changes.

The physician must penetrate the inner recesses of symptomatology. The very life of the patient must be opened. Learn the fears, instincts, desires, and the aversions of the patient. The remedy often crops out through the affections.

If you can get your patient to talking you can find out how he is sick. It requires a good deal of experience to keep a patient talking to the line.

It is not an easy matter to keep your mouth shut and let the patient tell his own story. It has to be acquired.

This flopping about, and not waiting for the remedy to cure, is abominable. There are periods of improvement and periods of failure. Let the Life Force go on as long as it can, and repeat only when the original symptoms come back to stay.

We do not have to go into a plane called the other world to find a place where spirits dwell. Spirits are no longer unthinkable.

The consciousness between two substances is that atmosphere by which they know each other; a correspondence of spheres. They are in harmony, or antagonistic.

Every person and animal has an atmosphere.

You may potentize tubercles so high that there is not a shred of a microbe left in the liquid, yet if given to a susceptible person it will produce its own disease because of its Simple Substance.

You must see that the Vital Force may take on, or permit to flow with it, another Simple Substance (disease cause, or remedy that will cure). This occurs when electricity and sound are conveyed at the same time over a wire as in the telephone.

All disease causes are in Simple Substance. We must enter the realm of causes in order to see the nature of disease.

We potentize so as to render the remedy simple enough to be drawn in by influx by the Vital Force.

The direction in which sickness flows is from the within to the without.

Homoeopathy exists as law and doctrine, and operates in the world of causes. If this were not so it could not exist in the world of ultimates.

As soon as the vital powers are turned into confusion there is no order; confusion reigns as in a mob. In Old School treatment the confusion is made worse.

Low potencies can cure acute diseases because acute diseases act upon the outermost degree of the Simple Substance and the body. In chronic disease the trouble is deeper seated, and the



degrees are finer, hence the remedy must be reduced to finer or higher degrees so as to be similar to the degrees of chronic disease.

The Vital Force dominates, rules and co-ordinates the human body.

The Simple Substance is again dominated by still another higher substance which is the Soul.

The Clairvoyant has an intensity in her nature, she is highly electrical, sensitive to spheres, is annoyed by everything. This is sickness. These things show the nature of susceptibility and sympathy.

It is not enough to say that people have lost equilibrium, this is a technical way of expressing it. Individuals who are too sensitive are sick, repulsed by every one they meet. This is due to a deeper sickness than the one from the exciting cause,

Never look for a cause within the thing itself. It must be prior, or within the organism.

These chronic skin troubles are not local diseases. It is contrary to all science and logic (except in Allopathic medicine) to say that anything that exists is itself a cause of itself, or that it is capable of working changes in itself.

The Vital Force holds all in harmony, keeps everything in order when in health; just as Electricity in its own natural state is a bond of order.

The idea that an organ like the liver which is under the control of the Vital Force and whose action the Vital Force governs is able to set up a disease itself and thereby make the patient sick, is preposterous.

As soon as the Vital Force is sick or deranged it acts upon the liver in a different manner from what it does in health, conse-

quently the liver (its action being governed by the Vital Force) must act in a sick or deranged manner.

As long as the Vital Force is acting harmoniously the organ (being governed by it) cannot act in any other than a harmonious manner.

Cure is brought about by changing the deceased or sick Vital Force back to its usual (health) condition.

Hahnemann was always in a state of humility, he never attributed anything to himself.

Every sensation has its correspondence to something that is within.

Work must be done from within out, in order to be permanent.

Two sick people are more unlike than two well ones.

It would be difficult for the Old School to define what their system is. "We are regular," they say. When they relieve pain by anodynes, and constipation by laxitives, they do not know that there is a reaction. When the Vital Force is sick it is disorderly and they attempt to imitate this disorder. A perfect imitation would end in Homoeopathy.

Here we have on the one hand the action of disease upon the healthy, and there the action of drugs upon the healthy. We find one a duplicate of the other. Is this not peculiar?

Every action in Homoeopathy must be based on a positive principle.

Belief has no place in the study of Homoeopathy. The inductive methods of Hahnemann is the only way.

It requires expert judgment to make few blunders. The less you know about the sphere of sickness the more blunders.



The one who understands best the nature of his remedies will remember most about their peculiarities.

Ten years of practice will be a revelation to you, so that you will understand people and their minds. You will almost know what they are thinking, and will often take in a patient's constitution at first glance.

Now you should never think of Measles or Scarlet Fever as a fixed form of disease which you have sometimes treated thus and so, and expect to treat again in the same way. You must keep your mind from getting into ruts.

Anything that exhausts makes manifestations internal.

Vital Force and Soul are in the cell as well as in the body. The same thing rules the remedy and, stripped of its grossness and placed upon the tongue, it will be taken into the economy instantly. I went a thousand miles once to place a dose of Zin-

cum on the tongue of a paralyzed woman who felt its effects in less than sixty seconds and in six weeks her paralysis left her.

There is not one law for contagion and another one for proving. They are both one.

The remedy pervades the economy silently and completely with its predromal period; then comes the evolution of the disease which runs its course.

If morbid anatomy has taken the place of symptoms there is not much chance of cure. When organs are destroyed little guiding symptoms seem to pass into the shade and the pre-historic (before the pathological changes) symptoms are forgotten. The guide has disappeared. There is no other way of making it known.

If the Vital Force has not that extra susceptibility that allows a breath of the similar remedy to cure, repeated doses may suppress the symptoms but will not cure; you are getting only the

primary action, the curative action is not at work. The reactive energy of the Vital Force is not brought into play.

You know that the infant at the mother's breast becomes as thoroughly medicated as the mother. Do not think, however, that if not indicated in the mother, it will reach the infant. It is not done as through a funnel. The mother must be susceptible to it and thus vitalize it.

It is inconsistent to say "I gave a Homœopathic remedy and it did not cure." The administration of Homoeopathic remedies is an applied Science.

Simple Substances combine and help each other to flow in the direction of the least resistance as much in things invisible as in things visible.

If we were to undertake to study with the microscope what susceptibility is or what affinity, we would not succeed.

The microscope, then, only furnishes us a field of results, and, beautiful as they are, the cause is not visible, we see only the results.

There is a plane of nutrition and a plane of dynamis. Common salt is appropriated by the normal individual who receives it on the plane of nutrition, but the sick one who needs it eats it constantly and it does not make him well because he needs it on a higher plane.

Now when man reasoned falsely he created such a change in himself, in his Primitive Substance, that the body became changed, then he became susceptible to outer influences.

The body became corrupt because man's interior will was corrupt.

To-day no eruption is allowed to show its head. Everything is hushed as soon as it gives evidence of being. If this goes on long enough the human race will be swept from the earth.



Confusion comes from losing one's head, prescribing on few indications and giving medicine when no medicine should be given.

The increase of conditions show increase of sickness; the increase of symptoms often show diminution of disease.

When Hahnemann speaks of disease it would seem to be limited to disease activities.

It is worse than useless to give a second dose until the effects of the first dose have ceased.

Do not apply externally the indicated remedy. If it does no good there is no use in using it. If it cures it does so by healing up the external disease before the internal one is cured and thereby leaving no opportunity for the internal disease to come out.

*Never*, under any circumstances, make use of local applica-

ions for an internal derangement. It is the highest order of medical profanity!

The most natural thing to do is to remove external obstruction, but anything that comes from within must be treated from within.

It is a very superficial view to take of Homoeopathy to see only that the symptoms correspond.

There are general, common, and peculiar symptoms. The general is used in the sense of the general of an army, and the generals command all other symptoms and really control the patient.

The modern provers note down only the common symptoms and the morbid anatomy which the remedy produces, and have left out the generals and peculiar symptoms.

Often you may think a patient has all the symptoms in the *Materia Medica* when in reality there is not a general or guiding

symptom on which to prescribe. Such lack of symptoms is due to feeble vitality.

If you see that a patient must go in twenty-four to forty-eight hours, and suffering, it is a delightful part of Homoeopathy to administer Euthanasia to arouse vital action suddenly and permit the patient to go.

If you can feel in your old age that the well proved remedies are all your friends, you should feel a state of humility that you are an instrument of such service.

There is much more to be learned about disease from the medicines, because disease is more obscured by the culminations.

The limit of drug action is symptomatology.

It is only after a careful and complete study of the finer provings of drugs and the same of the finer features of disease that a law can be demonstrated.

The finest degrees of sensation are to be perceived for these changes constitute the nature of the disease. If drugs could not produce these changes they could not cure. This is the foundation. If you would discover whether the law of similar is the law of cure you would need to draw upon this store of finer symptoms.

Pathology has no place in an effort to select a medicine for the sick.

The microscope is only suitable to demonstrate the most concrete of matter. When the third potency of Gold cures it is because some portions of it are finer.

There never was a genuine Homoeopath who discouraged the real genuine study of anatomy and physiology.

As soon as you begin to prescribe on peculiar symptoms you prescribe on keynote, and will not do good work. When you have three symptoms—keynotes—it is true you may possibly get



the right remedy, but what do you know of your *patient*, or of the image? You will never have the case in hand, or grasp the true nature of the case in this way.

When a remedy has benefitted a patient satisfactorily, never on your life, change your remedy, but repeat that remedy so long as you can benefit the patient. Do not regard the symptoms that have comè up.

The remedy has actually led up to a change. Don't reason that if you had given a certain remedy in the beginning you could have cured your patient. The masked symptoms come out as a result of the remedy.

The more you cultivate Homoeopathic methods, and the finer you discriminate, the better you see, and the more you can understand.

Positive principles should govern every physician when he goes to the bedside of the sick. The sick have a right to this if it can be had.

The most villianous doctors are always hunting for something strange and peculiar. Those out of the way symptoms and strange pains are not what we prescribe on and will seldom serve you. The generals are the ruling symptoms and are what say *patient*, the individual himself.

Never prescribe for a chronic case when you are in a hurry; take time. Never give a dose of medicine until you have duly considered it.

You cannot count twenty-five decent provings since Hahne-  
mann. They leave out what they call imaginations and put in morbid anatomy.

Just so sure as you prescribe a one-sided remedy for an Hysterical case, just so sure will she leave you after a while because you do not cure.

The physician must be possessed of a knowledge of the human

desires and will, must be a reader of human nature, especially as it relates to the sick room.

If you place your trust in the Vital Force you will not hammer away with remedies. You must have confidence enough in the economy so that when you have started a commotion you can rest. There is a very quiet change going on.

A keynote prescriber is but a memory prescriber; he has memorized only and has not made it a part of his understanding. Such prescribers are almost useless and it is among them that we find falling from grace.

The Psoric condition will result, in one, in brain disease, in another in organic liver disease, or structural change in the kidneys. The symptoms which present themselves after organic changes have occurred are far less important though not to be ignored.

When we recognize the fact of the long years of existence of chronic diseases, also that they are often inherited for several

generations, if a cure is made in the course of two or three years it is indeed a speedy cure. It takes from two to five years to cure chronic diseases.

We must remember that Vital Force is Simple Substance, and that which cures must be Simple Substance.

The greatest comfort on earth to man in incurable diseases is Homoeopathy.

In incurable cases where there are extensive structural changes, use short acting remedies and such antipsorics as do not relate to the case as it was in the beginning. The remedy that fits the previous condition will tear the case down.

In old incurable cases when we give a remedy that fits the whole condition, the result is one of three things: first, aggravation of the symptoms with advance of the disease; second, no action, and third, Euthanasia.



Unless the inner nature of the remedy corresponds with the inner nature of the disease the remedy will not cure the disease but simply remove the symptoms which it covers; that is, suppress them.

Such antipsorics as do not relate to the constitutional condition of the patient are comforting and palliative.

In advanced Phthisis with pathological symptoms, if you prescribe for the old symptoms which have been prescribed for some years before, you kill your patient.

A Sycotic is never cured unless a discharge is brought back.

All things that change the aspect of a case should be avoided.

When a case comes back in a few days with all the symptoms changed, unless they are old symptoms, the prescription was not accurate.

We are told that the afterbirth must be removed, and scraped off if necessary; these are insane acts and jeopardize life.

The body is covered on the outside and inside by a membrane that protects it from all noxious influences except violence. It is the same with the parturient, so long as you do not denude the uterus with officious interfering, there is no danger of blood poisoning. But if the placenta does not come away by gentle traction and abdominal pressure let it alone. Treat the cause and not the effects of disease.

There are degrees of fineness of the Vital Force. We may think of internal man as possessing infinite degrees and of external man as possessing finite degrees.

We see the difference between short and long acting remedies from this. Short acting remedies are only capable of corresponding to the outermost degree of man.

It is known that old fashioned medicine of all sorts fails to

recognize that there are principles plain and intelligible governing the practice of medicine. They regard it as a mere matter of "experience."

In vaccination when a new disease comes on the former is suspended during the time, and comes on again even though the crust had not formed. This is related as most wonderful, but this the Homœopath understands. Syphilis makes symptoms of Scrofula to disappear in the same way and after Mercury subdues the Syphilis, then the Scrofula comes back. One occupies some hidden precinct in the economy while the other is active.

The knowledge of complementary remedies is necessary of the nearest remedy in its nature and not in a few symptoms. Thus in a series of complementary remedies, the conditions must be there as well as the symptoms.

Keep in a series of complementary remedies. We can never cure if we select a remedy for a part of the symptoms, and as others come up, give a remedy that is not the complement.

In regard to nosodes, when prescribed upon the symptoms which they produce upon the healthy, they will cure the same as other remedies. But to use these things indiscriminately is an outrage.

Structural changes are not the basis for a prescription, but the symptoms which existed before the structural changes appeared.

The mind symptoms, if you can know them, are the most important. If the pathological symptoms seem to contra-indicate a remedy, and the mental symptoms to indicate it, these are to be taken.

In cases without symptoms, the patient must be kept on Sac. Lac. until you can discern some general, such as aggravation of symptoms in the morning, or at midnight. If the patient is only "tired," without guiding symptoms, you may know that it is liable to terminate in some grave disorder — Consumption, Bright's Disease, Cancer, or the like.



A copious discharge protects many an individual from changes in organs.

When derangement localizes itself upon one particular place it is for the purpose of tearing that organ all to pieces. If it sets up a discharge, that is a sort of safety valve and the other organs are protected.

Hahnemann did not mean simply Scabies when he said Itch, but all skin diseases as a class.

No applications which are capable of doing anything can be used without injury. If so simple that they do not change the symptoms they are of course useless.

The healthier the patient becomes the more likelihood there is for an eruption to come upon the skin. The vital energies must be sufficient for this. A cure progresses from within outward.

All susceptible provers will bring out the image of the remedy.

The prover catches the drug disease from one or two doses just as people do the Scarlet Fever or the Grippe.

There are degrees within degrees to infinity. All may be made sensitive or become so to certain things and with differing degrees of susceptibility; hence what folly to lay down the rule for a fixed dose beyond which the result would be fatal, and beyond which if a physician should go he would be responsible in case of death.

The expressions by which we know that a man is sick we call symptoms. The expressions by which we know that he has been sick for a long time we know by our study of pathology and anatomy. These are the results of disease, but the primitive disease is evidenced by the symptoms, the morbid sensations.

Never leave a remedy until you have tested it in a higher potency if it has benefitted the patient.

Higher means interior in quality.

The interior man is superior to the external man. Through this outer instrument everything is reflected or rather conducted.

The physician cultivates his eye for everything that it is possible to pass judgment upon and must write down everything that is unnatural, everything that is expressive of illness.

One remedy must be more similar than the other. It is true that one not conversant with the subject will be unable to see the finer shades of difference. Some are color blind, yet others can pick out colors.

The Homoeopathic physician must continue to study in the science and in the art before he can become expert. This will grow in him until he becomes increasingly astute and he will grow stronger and wiser in his selections for sick people.

The wisest will make mistakes in perception, but the aim must ever be to find the most similar of any medicines proved, and to recognize that there is one most similar of all.













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